



1 year of Science

3rd May

Mary Baker Eddy

Savior, send us the power of His Word to heal the sick and the lame. And call them all thy servants. Amen.

THE

The Church of Christ

Our services

Sc.

3 P.M.

DAY,

To heal the sick only.

by

Mary Baker Eddy

Author of "Science and Health."

A. B. Frost

The Story of Religions in America

the Christian Scientists

TO THE Christian Scientist, pain, sickness, unhappiness and business reverses can be wiped out by a scientific understanding of God. So can sin, all discord and even death. This happy state of affairs is no remote "up yonder," to be entered in an afterlife. The individual may begin to demonstrate it here and now.

Christian Science teaches that everything commonly called material substance is an illusion. An infinite mind, otherwise called God, and His universe of spiritual ideas are the only realities. To the Scientist, God is perfect; He can create only perfection. Therefore, anything that is less than perfect is not of God and consequently does not really exist. Belief in evil is destroyed by knowing the truth. The result is ideal harmony, peace and love.

Obviously, with the proper application of Science, no one should be ill, deformed, unsuccessful in career or marriage or affected by war or hurricane. If the ideal is not achieved, the fault lies not in the divine science. It is due to imperfect application of Principle, just as a mathematician, through miscalculation, may get the wrong answer to a problem. Only Jesus Christ has demonstrated the Principle perfectly, Scientists concede. But today, it is claimed by Christian Scientists, the sick are healed even of cancer and tuberculosis, the polio-crippled child walks, the broken neck knits, physical ugliness vanishes. The farmer escapes drought, wards off hailstorms from his young wheat, keeps his flocks healthy. The businessman, scientist and worker tap undreamed resources to solve their problems. Vice is overcome; character is changed; new purpose and significance enter the individual's life. The Christian Science Church has many thousands of documented case histories attesting that these things have been done.

This emphasis on individual spiritual effort has compelled Christian Science, one of the world's youngest denominations, to develop a new approach to the ministry. There are no preachers and no missionaries.

Followers are attracted to the religion by healings, or by the appeal of the idea that good alone is real. Mastery of Christian Science is achieved solely by prayer, study and close association with God, who is described in seven synonyms as immortal Mind, Spirit, Soul, Life, Truth, Love and Principle. Thus, the religion is intensely personal, requiring little or no gregarious activity. As a result, the church has no women's guilds, men's societies, youth fellowships, not even a choir, and it holds no church suppers or social hours. The church property is maintained exclusively for purposes of worship and study; not even weddings or funerals are held within its portals.

In place of activities, Christian Science supports a unique program. The Sunday service highlights readings from the Bible and from the Christian Science textbook. On Wednesday evening, members gather to testify publicly how their lives have been changed through application of divine Principle. Every church sponsors a reading room, which is open daily for study of church-supplied literature. Sunday school, only for youths under the age of 20, is scholarly; there are no crayons, chalkboards or visual aids, even for the toddlers. Affiliated with every congregation is at least one Christian Science practitioner, who helps individual Scientists, and interested non-Scientists, find and apply the Truth in their own lives.

Since earliest times, mankind has been intrigued with the idea of divine healing—an aspect of metaphysics, or that which is beyond human forces. Where Christian Science departs from other metaphysical systems is in its insistence that God's harmony in the universe is scientific. This claim was made by Mary Baker Eddy, the founder of the Christian Science movement. She maintained that, as in mathematics adding two and two must always produce four, so metaphysical law, properly interpreted, must achieve a predictable result. Thus, the Scientist sees nothing miraculous in God's curative works. The cure results

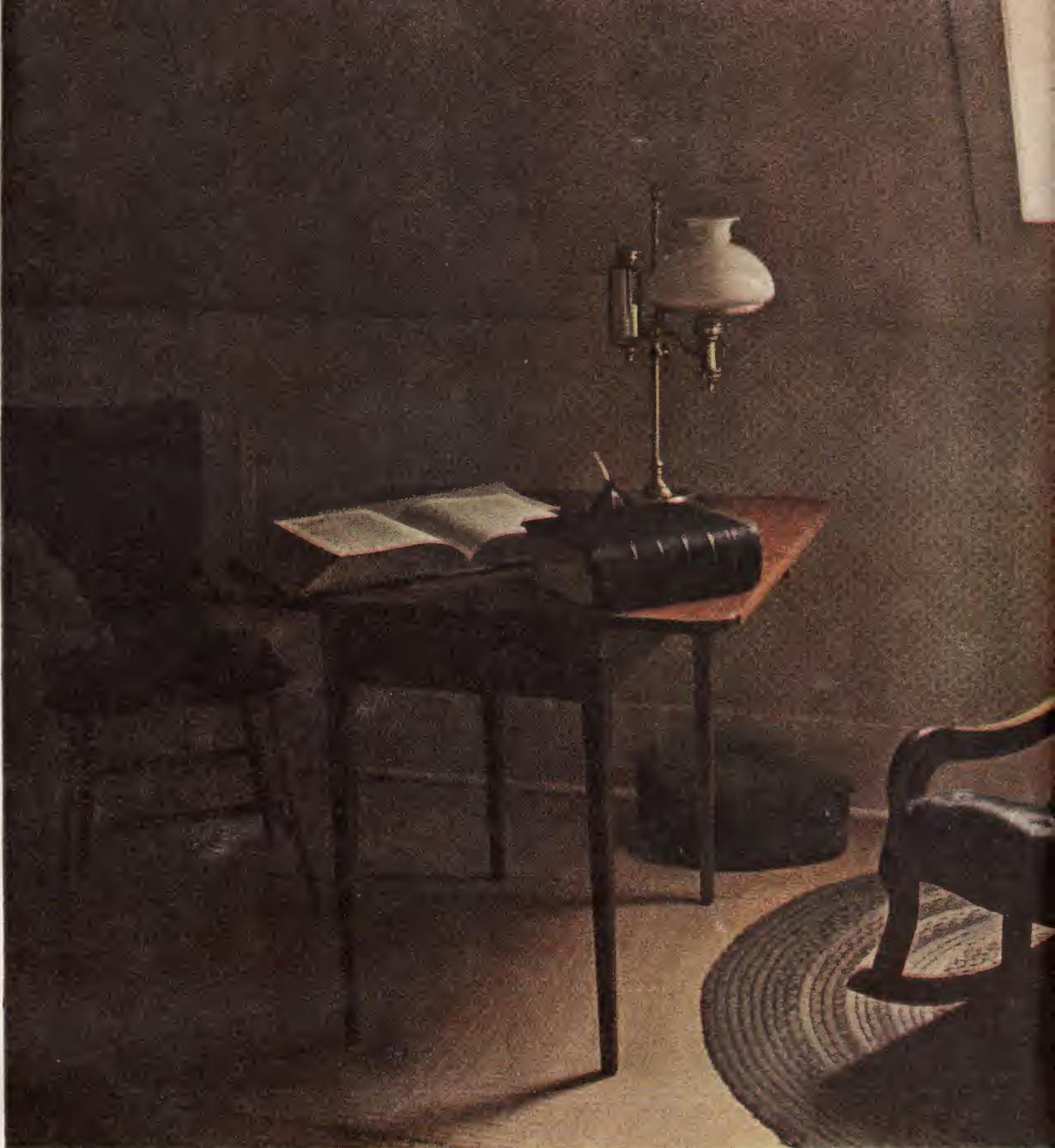
Christian Science began less than 100 years ago. It spread from New England throughout the nation and the world. This painting by Aaron Bohrod portrays several symbols of the church's growth: a portrait of Mary Baker Eddy, discoverer of Christian Science and founder of the Christian Science Church; her gold and ivory pen and the manuscript of her Hymn of Science. The announcement of services in Boston's Hawthorne Rooms (in the 1880's) recalls early Sunday-afternoon Science meetings. The gavel was Mrs. Eddy's gift to the Mother Church in Boston. Rembrandt's famous print depicts Christ healing the sick through prayer, a basic Science concept. The pink rose is remembered as Mrs. Eddy's favorite flower.

PAINTED FOR LOOK BY AARON BOHROD

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The first and second readers of the First Church of Christ, Scientist, in Lynn, Mass., address the congregation. They read from the Bible and *Science and Health*.



In this attic room, in her Lynn home, Mrs. Eddy finished the first edition of her *Science and Health*. Eight years later, she added *Key to the Scriptures*, a Bible commentary.

from a scientific understanding of God and the faithful application of His law. The law works not only in physical healing, but can—and eventually must—cure all the disorders the world is heir to: war, famine, pestilence, jealousy, hatred, death.

Mary Baker Eddy was born in Bow, N. H., on July 16, 1821, the youngest of six children in the family of Mark Baker, a prominent farmer, Congregational deacon and justice of the peace. A frail child, she received most of her education at home under the tutelage of an older brother, who was a brilliant student at Dartmouth College. In 1843, at the age of 22, she married a young man of Concord, N. H., named George W. Glover, who had a contracting business in South Carolina. After only a few months of marriage, Glover died of yellow fever. After his death, his wife bore a son. She returned to her father's house, so chronically ill that her child was taken from her and adopted by his nursemaid.

Mrs. Eddy sought aid from many sources to alleviate her frailness: from medical men, faith healers and spiritualists. She undoubtedly was familiar with the metaphysics of such philosophers as Hegel, Kant, Fichte

and Berkeley, and for a time was the patient of a healer named Phineas P. Quimby in Portland, Maine. Little by little, her experience and studies crystallized into a science of the mind that was to go beyond any previous metaphysical thinking.

IN 1866, aged 44, while living in Swampscott, Mass., Mrs. Eddy slipped on an icy sidewalk in nearby Lynn. She was then Mrs. Daniel Patterson through an unhappy marriage to a dentist, from whom she was divorced in 1873. Mrs. Eddy was severely injured in the fall. In her bed, she read the ninth chapter of Matthew, wherein a man sick of palsy is ordered by Jesus to take up his bed and walk. Pondering this passage, she concluded that life is not composed of material substance, and that God, the spiritual power that controls the universe, is incapable of evil and therefore could not be responsible for disease. She got up, cured of her injuries and of the malady that had plagued her all her life.

Now, she was convinced that God operated through changeless law. Re-reading her Bible with this in mind, she saw new significance in many passages. She studied the subject for

three years and began writings she believed to be God-inspired. To prove scientific cause and effect, she brought about several cures: of a teamster run over by a heavy wagon, of a 13-year-old girl suffering from tuberculosis, of a cripple with useless arms, of an insane man who invaded her house. These demonstrations convinced her that she had discovered a great truth. She began to teach. In 1875, she published the first edition of her textbook *Science and Health*, to which in 1883 she added a Bible commentary, *Key to the Scriptures*.

Her teachings spread slowly. Mrs. Eddy attracted a few students, who began to assemble on Sunday to hear her talk. One of these, Asa Gilbert Eddy, a Boston sewing-machine salesman, she married in 1877. Eddy became the first Christian Science healer to call himself a Christian Science practitioner; he died in 1882.

Mrs. Eddy had no thought of organizing a separate denomination, but hoped to work within the established Christian churches. All early meetings of Scientists were held on Sunday afternoons, so that they would not conflict with the services of organized faiths. But in 1879, the Church of Christ, Scientist, was chart-

ered under Massachusetts law, to protect Mrs. Eddy's doctrine from the contamination of imitators. And two years later, she founded the Massachusetts Metaphysical College, in which she taught Science to 4,000 students before disbanding the institution in 1889. Both moves were effective. By 1888, scores of imitators, including some former students, had set up about 30 competing schools and about 20 publications. But by then, there were practitioners and teachers in New York, Philadelphia and Chicago, as well as in Massachusetts, and the circulation of the *Christian Science Journal* was 4,000.

THE healings of Christian Science rapidly increased the membership during the next decade, in the face of ridicule from sensational newspapers, lampoons by such noted writers as Mark Twain and the persistent objection of organized medical societies, which sought to prevent practitioners from following their profession. By 1895, Mrs. Eddy's adherents had built the Mother Church in Boston, and Mrs. Eddy had written the *Manual of the Mother Church*, containing bylaws under which the denomination operates—without the

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Christian Science youngsters visit Red Rock, at Lynn, where Mrs. Eddy used to meditate.



The church's fundamental principle:
God is All; matter is illusion



Practitioners like Mrs. Helen Marine of Scarsdale, N.Y., heal Scientists through prayer.



They meditate and pray each morning

slightest deviation—to this day. Since 1910, when Mrs. Eddy passed on, these bylaws have been administered by a church Board of Directors. The board numbers five persons, who are self-perpetuating in that vacancies are filled by people chosen by the surviving members, not by election.

At Mrs. Eddy's passing, on December 3, 1910, there were 1,114 Christian Science branches of the Mother Church in the United States and 133 abroad. By 1958, these had expanded to 2,416 branches in the United States and 750 abroad. The 1936 U. S. Census, the last to publish religious affiliation, listed a U. S. Christian Science membership of 268,915, of whom about 31 per cent were men. There has been some growth since then, for between 1936 and 1958 the church has expanded by 289 new U. S. congregations, of unannounced size but probably averaging about 100 members. Eighty per cent of the world's Scientists dwell in the U. S.

HOW Christian Science works in the life of an ordinary community is best illustrated by example. York, Pa., is a brisk city of about 63,000 persons, not far from Gettysburg. Twice a week, and occasionally for business meetings, the Christian Scientists of York County gather in a colonial-type brick church. They number about 140, with another 60, all under age 20, in the Sunday school. On an average Sunday morning, most will be there, and none will be late. They will come prepared, having studied all week the readings prescribed by the church-at-large for emphasis at every Science service that day. Almost without exception, York Scientists, on rising every morning, read from Scripture and

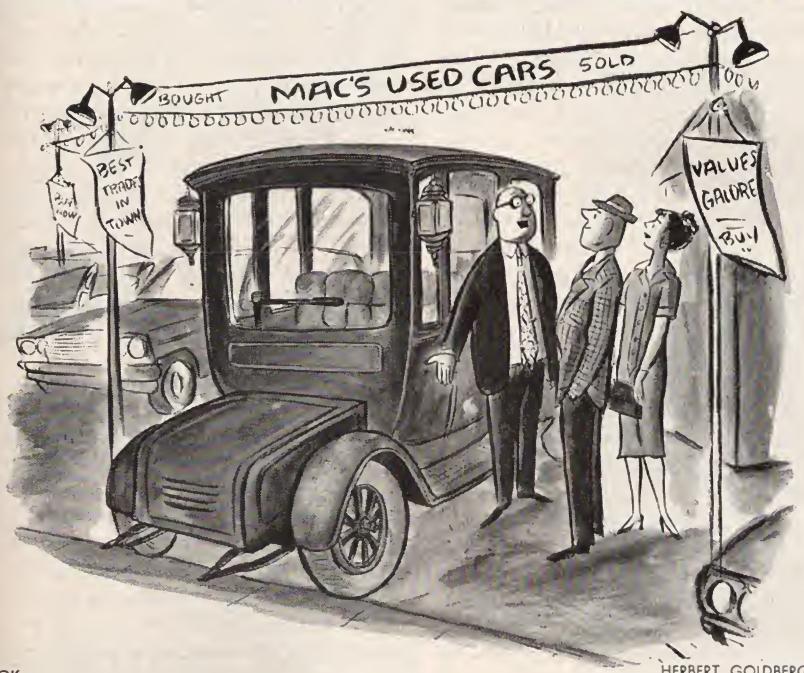
Mrs. Eddy's textbook and meditate and pray for perhaps an hour. This turns their thoughts to God, they say, brings them inner peace, instills in them brotherly love and fortifies them with confidence to master any problem the day may bring.

Having no human pastors, Scientists acknowledge the Bible and the textbook as their preachers. The Sunday service is principally comprised of readings from these two sources. A first reader presides and articulates passages from Mrs. Eddy's book, and a second reader, a woman, cites from the Bible. In lieu of a choir, there is a vocal solo by a paid singer. There are three hymns, sung standing by the congregation. Prayer is silent, followed by repetition of the Lord's Prayer aloud, into which, after each phrase, the first reader injects an interpretation of the prayer by Mrs. Eddy. The entire service lasts less than an hour.

On Wednesday evening, about half the congregation assembles for a meeting at which members may testify. The night I was there, the narrations were all of physical healings. A woman said her child had been bitten by a venomous snake; prayer caused the initial angry swelling to subside overnight. A bedridden cripple, despairing of help from medicine, sought aid from Science through a practitioner and had led a normal life for two years with no recurrence of the malady. A retired Army colonel recounted an experience in Korea in which he and another Scientist, by applying Principle at long range, had cured a Korean woman of cholera. A man testified to complete cure from the enslavement of alcoholism. All these testimonies were spontaneous.

Few members of the York con-

tinued



"And this one was owned by a middle-income couple who couldn't keep up the restorations."

Scientists believe that Truth cures ills

gregation are second-generation Scientists. Most have been drawn in by a healing. Having despaired of relief through medical skills, they say, they have been cured by Christian Science.

The *Christian Science Journal* lists six practitioners in York. These are all students of Science sufficiently advanced in training and perception to make a career of helping less assured members live by their faith. Like doctors, practitioners charge for their services, and have no other occupation. In York, their fees are about the same as those levied by doctors for an office call.

ONE of these practitioners is Mrs. Sophia M. Reist. She has been a practitioner since 1922. Mrs. Reist does most of her work at home. Two thirds of her patients seldom see her professionally; they telephone, she talks to them, then prays about their problem. In Science, the healer need not see the patient. Science recognizes no limitations of space and time. These are man-made, hence do not really exist. The dynamic, in absent treatment, is not a thought transfer, but a spiritual co-operation between practitioner and patient by which both bring the Truth to bear on an error of thought that has caused an imperfection to develop. The disturbance may be an emotion—anxiety or fear; it may take the form of sickness, even acute or malignant illness.

In her 36 years of practice, Mrs. Reist says she has had ample demonstration of the effectiveness of Christian Science healing. She recently worked three days, around the clock, to prevent a suicide; the patient has recovered. Called to a home where a 10-week-old baby had a dangling, useless leg, she reminded herself that the innocent cannot suffer; she discerned that the illness stemmed from parental discord and helped the parents to rediscover each other. The baby, Mrs. Reist says, was cured.

In an apparently malignant case, Mrs. Reist claims similar success. Two doctors, after X rays, had advised a woman to have a lung removed. Frightened, the patient decided to try Christian Science. The practitioner refused to listen to the diagnosis, saying the nature of the ailment was unimportant. Instead, she helped the patient to a point of view which dispelled her bitter resentment that "God" would cause her such suffering. Mrs. Reist explained that God had nothing to do with it, that it was not in accord with His will, and sent her home to study Science. Several weeks later, X rays disclosed no trace of the former condition.

On an individual level, Scientists direct their daily lives according to their understanding of Principle. In moments of doubt, or a crisis beyond their own skill, they call a practitioner for help, and also search the Bible or their textbook and other writings by Mrs. Eddy for help.

A member of the York church, and a teacher in the Sunday school, is Carroll Boyd. He is a clean-cut, clear-eyed, neat young man just turned 40, father of a college-sophomore daughter and a son graduated from high school. One Christian Science tenet is that man creates his own hell on earth. Carroll Boyd believes this. He has been through hell, and says Christian Science led him out of it.

Boyd was in World War II. Afterward, he could not settle down. He became an alcoholic. In his deranged state, he was disconcerting to his family. He could not hold a job. A psychiatrist told Mrs. Boyd her husband was no good, and recommended that she leave home and start a new life for herself and her children.

In black despair, Boyd remembered that during the war, in an idle moment, he had picked up a copy of Mrs. Eddy's *Science and Health with Key to the Scriptures* somewhere, and had tossed it into his duffel. He retrieved it from the attic and began to read. "For the first time," he says today, "something clicked inside me and I said to myself, 'This makes sense. This, I can believe about God.'" He consulted a practitioner who—much to Boyd's disappointment—wasted no sympathy on him. "He sent me home to read and pray," Boyd recalls, "and said that he and God would help me."

THE way back was hard. In Christian Science, all drugs, medicines, tobacco, liquor—or any trait to which man can become a slave, such as jealousy, sexual obsession, envy—must be discarded in order that God's love may take hold of the mind. Carroll Boyd gave up liquor, tobacco (he was a heavy smoker), the habit of lying abed until noon, profane speech. He turned his thoughts to constructive goals: love for his family, who had not deserted him in his crisis; love of God, who, being perfect, had made man spiritually perfect too. Soon, out of the blue, he had a good job. He straightened up, began to think clearly. He started to attend the Christian Science Church. His daughter, about to be confirmed in another denomination, was asked to try the Science Sunday school for a year. Rebelliously, she did so. At the end of the year, she voluntarily stayed on.

Today, Carroll Boyd has a responsible job as traffic manager in a big long-haul trucking company. He handles the daily crises of that arduous business with unruffled calm.

In York, as everywhere, Scientists constantly run into little conflicts between Principle and community custom. They see no value in vaccinations, inoculations or physical examinations. But the Federal Government requires a vaccination certificate for re-entry after a trip abroad; military inductees undergo a battery of inoculations and are sent to sick call and hospitals. York Scientists follow

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A few may take drugs for acute pain

these and other practices without argument, rather than create an issue. In childbirth, Scientists call a doctor to use, not his medicine, but his skills.

Funerals are held in mortuary chapels or private homes, usually with the first reader offering a few selections from the Bible and from Mrs. Eddy's writings. Scientists do not recognize death. Life to them is indestructible, therefore they "pass on" to a higher, unseen plane of existence.

Scientist women in York work in the Red Cross, but will not take blood from donors or handle medicines. Some York Scientists wear glasses, some consult dentists; a few, on rare occasions, may resort to drugs for acute pain. Here, they are on orthodox ground, for Mrs. Eddy recognized that perfection is difficult to achieve, and that most Scientists will fall short of it in some way, due to lack of understanding of Principle. No York Scientist drinks or smokes or uses harsh language.

In York, the reading room the church maintains is staffed 26 hours a week by church members. Traveling salesmen and other Scientists away from home stop by to read the weekly lesson. Local Scientists consult the complete files of church periodicals for help on specific problems. Non-Scientists who have heard Christian Science radio and TV programs often make first contact with the church through the reading room. At York, an average month attracts 47 readers, 84 purchasers of church papers and a half-dozen other visitors. Scientists know that, in any city, almost as many persons practice Christian Science outside the church as are members. At York, more than a hundred nonmembers habitually

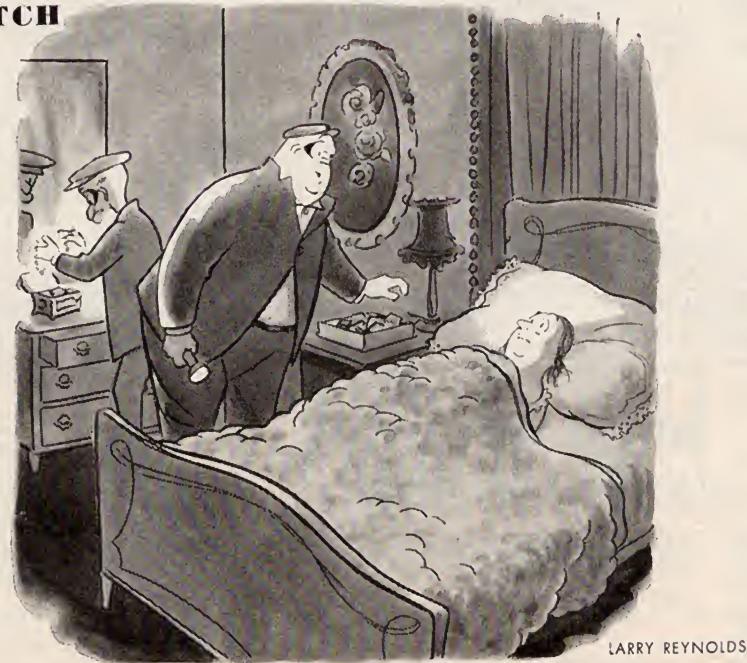
buy the *Quarterly*, in which are printed the weekly religious exercises. These "friends" usually attend the two free lectures a year sponsored by the York church. They also utilize the services of practitioners. Most of them are active members of other Christian denominations.

A Science publication known the world over is the *Christian Science Monitor*, a daily newspaper launched in 1908. Mrs. Eddy established it, not as a propaganda medium, but as an antidote to the yellow journalism then in vogue. The *Monitor* covers the news of the world, and carries only one Science article a day, on an inside page. The paper is unique in world journalism in that it is idealistic, searching for the good even in the most sordid details of war and crime. Its conservative journalism has had wide influence on the press at large. The *Monitor*'s subscribers include 4,500 newspaper editors, chiefly non-Scientists, whose reprints of *Monitor* editorials and articles make the paper perhaps the most widely quoted daily in existence.

SCIENTISTS often are criticized for a lack of interest in human welfare. This they belied in World War II with a mighty contribution to world relief. Local committees were set in motion across the country, and by the war's end, they had spent \$10,000,000 and distributed hundreds of tons of food and clothing in war areas and among refugees. At one period, of the 700 agencies in the U. S. contributing to war relief, the Christian Science Church ranked fourth in total effort. When the United States entered the war, Scientists had no ordained ministers to send as chaplains. They qualified more than 200 of their practi-

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BUTCH



"Oh good—you're awake! I've been dying to eat some of this peanut brittle."

Science won new respect during war

tioners for duty under the title "wartime ministers"—a very high number, considering total church membership. There were also 26 Army and Navy chaplains. Scientists also set up 227 service centers in military camps and rest areas.

Christian Science was subjected to tough tests in the war. Hundreds of war-wound cures, many of them instantaneous, were claimed. In the past, some medical men have asserted that Christian Science claims of healing could not be validated because of improper diagnosis. During the war, military doctors themselves diagnosed many cases that Science says it subsequently cured.

In one case, a soldier's back was broken in two places, with the fractures clearly revealed by X ray. The victim called a wartime minister to his bedside in an Army hospital. Next day, the doctor on his rounds discovered the patient absent from bed. Inquiry revealed the soldier in the mess hall having lunch. His back was said to be completely healed. It is also asserted that a soldier struck by lightning and pronounced dead by a doctor was revived by Science.

But healings were not the only demonstrations recorded. A Scientist, it is claimed, put a convoy of 25-ton pieces of equipment across a sixteen-ton bridge by application of Principle. An artillery battalion served by a Scientist chaplain fought from the Mediterranean through France and on to Austria without a combat death.

In New Guinea, a patrol of 30 men was sent on a mission that appeared suicidal. A Scientist in the group began to speak aloud of his oneness with God. Others took up the words, repeating the phrases. The objective was taken; not a man was killed.

THE theology of Christian Science has not changed since the passing of its founder. A bylaw permits no alterations in practice or interpretation without Mrs. Eddy's personal approval; neither can the bylaws be amended except by her. Therefore, Christian Science has reached its ultimate in organizational form and denominational outlook. All congregations are branches of the Mother Church in Boston, which strictly watches and quickly rebuffs any attempts to adulterate the faith as Mrs. Eddy left it a half century ago. Several serious attempts, including protracted lawsuits and revolts by individuals or congregations, have been made to break the rigidity of the *Manual* and the five-person rule of the Board of Directors. These revolts have all been firmly repudiated by a large majority of the membership.

Scientists proclaim that what Mary Baker Eddy left them was God-inspired, ultimate truth, and therefore needs no amendment. Within its framework, they hold, is contained everything required by mankind, not only for the personal needs of individuals, but for the creation of a perfect world.

END

Christian Science Milestones

Air view of Christian Science world headquarters in Boston, Mass.



- 1866: Mary Baker Eddy discovers the principles of Christian Science.
- 1875: The first edition of Mrs. Eddy's textbook *Science and Health* is published.
- 1879: The Church of Christ, Scientist, is organized in Charlestown, Mass. This became the First Church of Christ, Scientist, in Boston, the Mother Church, in 1892.
- 1883: The first Christian Science periodical appears, the bimonthly *Christian Science Journal* (now a monthly).
- 1895: The *Manual of the Mother Church* is published, establishing permanent procedures for church government.
- 1908: Scientists issue the first edition of the *Christian Science Monitor*, an international daily newspaper.
- 1910: The Christian Science Board of Directors assumes direction of the Christian Science movement after Mrs. Eddy's passing.